

THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

MARCH, 1874.

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VOL. XVIII.

MARCH, 1874.

NO. 3.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

[From Scribner's Monthly.]

[ABRIDGED.]

THE GREAT SOUTH.

GLIMPSES OF TEXAS.

The coast line of Texas, bordering upon the Gulf of Mexico from Sabine Pass to the Rio Grande—from the Louisiana boundary to the hybrid, picturesque territory where the American and Mexican civilizations meet and conflict, is richly indented and studded with charming bays. Approaching it from the sea, the eye encounters only a low-lying level of white sand, with which, however, at all hours, the deep colors of the Gulf are admirably contrasted. The great sea-highway from Brashear City in Berwick's Bay, on the Louisiana coast to Galveston, is best known and most fascinating to the modern traveler.

Galveston.

Galveston is memorable in Texan history as the retreat of the dread pirates of the Gulf—the smugglers and outlaws of Barataria. The island was discovered in 1686 by La Salle, but remained uninhabited until 1816, when Lafitte and his pirate brethren from the Louisiana coast tested the capacities of the harbor, and shortly after it was occupied by the forces of the "Mexican Republic." Privateers

went out from the bay to cruise against Spanish commerce, and the fleets of Spain were swept from the Gulf. The island also became a depot for the sale of negroes, to be imported into Louisiana, and the native African's market value was one dollar per pound. At one time the followers of "Lafitte, the Galveston buccaneer," numbered a thousand men, refugees from justice from all lands under the sun, and in due time Lafitte was appointed "governor of the island" by the Mexican authorities, who cared little for the character of their public servants, provided they were efficient. But in due time the prince of pirates was compelled by the Government of the United States to leave Galveston for ever, as his followers had so far forgotten themselves as to plunder American shipping. The island again became a waste, and only an occasional superstitious hunter for the spoils of the pirates visited the sandy shores.

As the republic of Texas grew in after years, however, so grew Galveston. It was a promising town before the late war, with perhaps ten thousand population. The Galvestonians are confident that the cotton crop will all fall into their hands; while the business men of Houston laugh the hopes of the chief city to scorn. Galveston dispatched

last year, nevertheless, about 350,000 bales of Texas cotton; at least two-thirds the entire product of the State. It is to be hoped that such a large proportion of the twenty millions of acres of cotton-bearing lands in Texas will speedily come under cultivation that all the channels of trade will be filled to repletion. The freed negroes, who are throughout Texas an industrious and prosperous class, although, of course, characterized by the failings of their race, and the crudities consequent on their sudden change of station, are extensively engaged in the culture of cotton. Each negro who is fortunate enough to have secured a tract of land, grows all the cotton he can, and if he would take the necessary pains to clean and prepare it, would soon enrich himself in the profitable culture.

One of the saddest sights—if one could persuade himself to analyze it—(seen in Galveston,) is the daily arrival of the hundreds of refugees from the older Southern States, seeking homes in the "New Atlantis." The influx from South Carolina, Alabama and Georgia is formidable, and turned the tide of politics in Texas in a single year, from Republican flood to Democratic ebb. Old men and little children, youths and maidens, clad in homespun, and with the rustic aroma of the mountains still upon them, crowd the Morgan steamers, and look forward eagerly to Texas as the land of promise. The ignorance of these poor people with regard to Texas and the geography of the country in general, is dense. "I never traveled so much befo'," is a common phrase; "is Texas a mighty long ways off yet?" The old men, if one enters into conversation with them, will regale him with accounts of life in their homes "befo' the surrender." Everything dates from the war with these men. It was a great chasm in their lives; yawning, it left the Past irrevocably behind, and in front—poverty, and—the refuge

of Texas. It is estimated that over fifty thousand Alabamians have fled into Northern and Western Texas.

Houston.

Houston is well laid out, and grows rapidly. Its broad Main street is lined with prosperous business houses; the Germans, who are very numerous and well to do in the city, have their Volks-fests and beer-absorbings, when the city takes on an absolutely Teutonic air. The colored folks are peaceable and usually well-behaved; they have had something to do with the city government during the reconstruction era, and the supervisor of streets, and some members of the city council, at the time of my sojourn there, were negroes.

About fifteen miles from Houston, on the banks of the bayou, and in a dull uninteresting plain, is the site of the famous battle of San Jacinto. The character of Houston, who fought and gained this battle, annihilating a Mexican force more than twice as large as his own, and capturing the redoubtable Santa Anna, is, and always will be, the subject of much heated discussion in Texas. Few men have ever left such firm friends and such implacable enemies. There are two versions of every episode of Texan history with which he was connected, and his enemies invariably represent him as a man of bad and designing nature, without special ability, while his friends magnify the real excellence of his character into exalted heroism. "Sam Houston" was a man of extraordinary merit, sternness, strength of will, and a foresight beyond the range of many.

There are but few vestiges of the battle-ground of San Jacinto visible to-day. Arriving at the plain one sees only its dreary monotony, and the line of rising ground where the Texans established their camp on the 21st of April, 1836. General Houston made a final stand with his little band of war-worn Texans

on that field, against Santa Anna's formidable forces, and, suddenly rallying almost exhausted energies, charged upon the enemy, smote them hip and thigh, trampled them into the morasses and bayous, and terribly avenged the Alamo, and its kindred massacres. The Texans engaged in the battle numbered seven hundred and eighty-three, and the Mexicans lost six hundred and thirty killed! The next day Santa Anna was found lying prone in the grass near the field of battle, his disgraced head covered with a blanket, and was made prisoner. Texas was effectually wrested from the cruel grasp of Mexico.

Houston possessed great magnetic power and remarkable eloquence. His speech had a certain majesty about it which was in itself convincing to the popular ear. He was a man of many faults, full of the pride and joy of life; at times intemperate and choleric. There are many traditions in Houston of his fondness for gaming, his adventures when freely drinking, and his power of control over others. When the war came he stood a magnificent bulwark against the waves of secession and indecision; and always spoke his mind. Never, in the maddest moments, was he denounced; his person and his opinions were held sacred; and he died peacefully at Huntsville before the great struggle was ended.

The Penitentiary.

We turned aside to look at the great State Penitentiary, where nearly a thousand convicts are registered, more than half of whom are employed, like galley slaves, as hewers of wood and stone on the public rail and roadways. In the town where the penitentiary is located, it is not unusual to see convicts moving about the streets, engaged in teaming, carpentering, or mason work; these are commonly negroes, sent to the penitentiary for trivial offenses, and denominated "trusties." Sambo and Cuffee

have found the way of the transgressor unduly hard in Texas, and in most of the Southern States, since the war liberated them. The pettiest larceny now entitles them to the State's consideration, and the unlucky blackamoor who is misty as to the proper ownership of a ragged coat, or a twenty-five cent scrip, runs risk of the "convict train" for six months or a year. One good result seems to have followed this unrelenting severity; you may leave your baggage unprotected anywhere on the Texan lines of travel, and no one will disturb it.

Austin.

Austin is very prettily set down in an amphitheatre of hills, beyond which rises the blue Colorado range. In October, 1839, President Lamar's Cabinet occupied it—and the brave little government remained there, although Indian raids in the neighborhood were frequent. "Those were great days for Texas—a State with hardly the population of one of her counties to-day, yet holding independent relations with the civilized world. The European governments had their representatives at the Court of Austin, hosts of adventurers thronged the Congressional halls; gaily uniformed officers of the Texan army and navy abounded; and the United States daily felt the pulse of the people as to annexation. Once in a while there was a diplomatic muddle and consequent great excitement, as when—the owner of some pigs which had been killed for encroaching on the French Minister's premises, having abused said minister in rather heated language—Louis Phillippe felt himself insulted, and very nearly ruined the infant republic, by preventing it from obtaining what was then known as the "French Loan." The Texan government in those days had always been a great straggler, moving from town to town, and when, in 1842, the Administration proposed to remove the archives

to Houston, because a Mexican invasion was feared, the citizens of Austin revolted, and General Houston, the then President, was compelled to leave the records where they were.

The population of Texas has increased since its annexation to the Union in 1845, from 150,000 to more than a million of inhabitants. Its principal growth has of course been since the war, for before that time Northern Texas was as much a wilderness as is Presidio county to-day.

The negro and the Mexican are both familiar figures in Austin, and the negro seems to do well in his free state, although he saves nothing and indulges in all kinds of queer freaks with his money. Sometimes he undertakes long journeys without the slightest idea where he is going, and finding he has not money enough to return, locates anew; as a rule, he does not acquire much property, and expends his money on food and raiment—much of the former, and little of the latter. The commercial travelers in Texas all carry large stocks of confectionery, with which, when they fail to tempt Sambo to expend his little hoard in any other manner, they generally manage to exhaust his purse. There is no idea of economy in the Texan negro's head. On the Texas railroad, the candy vendors who are allowed to roam at large through the trains, have a clever swindle, called prize packages, by which they invariably deplete the darkey's purse. They display the tempting wares, and hint at the possibility of gold dollars and greenbacks in the packages; appetite triumphs and Sambo falls.

Journalism has had an astonishing growth in Texas since the war. Out of one hundred and forty newspapers now printed in the State one hundred and ten have been started since the close of the great struggle. The small new towns all have two or three papers, and

support them handsomely. The proprietor of a weekly journal, in one of the mushroom cities, told me that five columns of his paper paid him \$6,000 clear profit yearly. Everybody—merchant, gambler, railroad contractor, clergyman, desperado—patronizes the paper, and pays large prices for advertising.

Schools.

The school question, so serious and severely disputed in all the Southern States, has created much discussion in Texas; and, indeed, the people do well to occupy themselves with the subject; for it is estimated that in 1873 there were yet in the State 70,895 white, and 150,617 colored persons over ten years of age who could neither read nor write. This appalling percentage of ignorance is gradually being decreased by the beneficent workings of the new system, which came in with reconstruction, and to which there was, of course, a vast deal of opposition. After annexation free public schools were established, and supported by taxation on property. In 1868 the reconstruction convention established a school fund amounting to more than 2,000,000; and in April, 1871, the Legislature passed an act organizing a system of public free schools, and the schools were begun in September of the same year. The opposition to them took the form of complaint of the taxes, and in most of the leading cities the courts were overrun with petitions asking that collection of the school tax be restrained. In this manner the progress of the system has been very much embarrassed. The number of colored pupils in the public schools cannot be accurately determined, and mixed schools seem to be nowhere insisted upon. In many counties where the opposition to the payment of the tax was persistent, the schools were forced to close altogether. In the large towns, as in Houston, the Germans have united with the leading American citi-

zens in inaugurating subscription schools, in which the sexes are separated; and have introduced into them some of the best features of the German schools. There has been much objection to the compulsory feature of the free system, parents furiously defending their right to leave their children in ignorance.

The Laborers.

The eastern corners of the lands now settled in Northern Texas were nearly all held by emigrants from Alabama, Georgia and Mississippi, until the railroad's advent, when the Northwesterner joined them in the country, and the Northerner mingled with them in the towns. Slavery flourished there before the war, and the revolution neither improved the negro or his old master much; so that both are gradually yielding before the new comers. In the northern and middle counties, however, slavery never was popular. Some three thousand families were introduced into those counties between 1843 and 1854 from Indiana and Illinois; they owned no slaves, and never desired any; and the influence of their example was good even before emancipation came. There hundreds of intelligent and cultured families live happy and well-to-do, sowing their wheat and rye in October, and reaping it in June; planting corn in February, to harvest in September; and raising great herds of cattle and horses. The black, sandy lands are admirably suited for orchards and vineyards; and the "black waxy," a rich alluvial, for all the cereals. All the cotton lands of Northern Texas will readily produce a bale to the acre; how many years will pass before the cotton crop of the Lone Star State will be 10,000,000 bales?

The negro does but a small share of the labor of cultivation in the State, as the colored population is comparatively small. The labor question is to be an engrossing one very soon. It is more

than probable that in due time Chinese labor will be introduced upon the alluvial lands along the Gulf coast. Millions of acres, fit for the cultivation of sugar and cotton, are lying idle. Even plantations, once flourishing, are now deserted. The Chinaman is already at St. Louis; the completion of the Texas Pacific Railroad will establish him along the whole Texan coast. At present, in great numbers of the counties, there is hardly one negro to fifty white people, so that Cuffee stands no whit in the way of John.

From the "Old and New."

[ABRIDGED]

NON-PROSCRIPTIVE SCHOOLS IN THE SOUTH.

BY C. G. FAIRCHILD.

The term "mixed schools" is a misnomer. If a school which embraces children of English and Irish and German and Swedish and Italian parentage is not "mixed," why should the admission of two or three colored children make it so? But there is the flavor of the vintage of 1776 about the word "non-proscriptive." It is democratic and American. It also places the argument in proper shape; for, in all human probability, the blacks and the whites in the South will maintain essentially the same numerical relation which they now have. Neither party desires to leave, and each is needed. The black man is as valuable to-day as when he sold for one thousand dollars. If, then, in the labor of the field and workshop, in tax-paying, and in the responsibilities of legislation, the black man is expected to take his share side by side with the white man, surely a common school system which would exclude his children should be called proscriptive. And he who would uphold and perpetuate such a system must be prepared to demonstrate clearly its expediency or necessity, basing his conclusions, not on the accidents or prejudices of the

hour, but upon that which is normal and permanent.

The plain fact is, that, among the Southern whites, the feeling in favor of their present proscriptive school system is intense and widespread. When the proposition was brought forward, in January of 1872, to set apart the proceeds of the sales of public lands for the education of the people, it was opposed by all who represented the sentiments of the Southern whites; and their opposition seemed inspired by the fear, that, at some time, Congress might prescribe that the schools thus aided should be open to all classes.

The question, therefore, which meets us at the threshold is, whether this feeling is implanted by our Maker, making proscriptive schools a dictate, as it were, of his unwritten law. Two tests can be applied. The first is its universality of expression. The needle points to the pole whether it is upon the land or the sea, or in England or France or America. Leaving out of the account this country, where the past social degradation of the black man will abundantly explain the present feeling, we find in the countries of Europe no trace of antipathy, nor any tendency towards proscription. With regard to the Jews, such a feeling and tendency can be traced. The first of the famous Rothschild family, whose boast now is that kings cannot go to war without first consulting them, was, less than one hundred years ago, locked every night in the Jews' Quarter of the city of Frankfort. But a black man seems always to have received that recognition to which his culture would entitle him. No one can claim that this feeling is universal.

The second test is its uniformity of expression. If a white man shrink from shaking hands with a black man, does he have the same shrinking from an equal physical nearness under all conditions? If a white young lady

shrink from sitting at the table with a colored young lady of equal talent and culture, would she have the same shrinking from having her stand behind her chair? To a limited extent, this has been true at the North. Some old abolitionists will confess, that, with all their interest in the abolition of slavery, they never liked to have a negro near them. A lady in Maine of well-known anti-slavery sentiments was accustomed to draw her hand back over the skirts of her dress after shaking hands with a black man—a habit that was the source of great annoyance to her. At the North other than colored servants have generally been preferred.

But at the South, an opposing class of facts has always been prominent. In babyhood, lily-white hands have clung to the breasts of black "mammies." In boyhood, playmates were found in the huts of the plantation. In manhood, the innate pride of bearing which betokened ancestral dignity found too often its dusky counterpart. The prevailing peculiarities of speech betray how intimate the association has been. The Southern people have never had any objection to the negro as such, and they have not now; but they want him in his place.

They would have no more objection to placing the children of the two races in school together, under wholesome restrictions and moral influences, than they had to the more intimate associations, under worse influences, on the plantation, provided that the "place" of each were as steadily kept in view. A young lady entered the ladies' car on a Southern railroad, who had in her veins a traditional but not visible admixture of African blood. The conductor learned of this fact. He immediately waited upon her, and told her she must go forward into the smoking-car. There were plenty of full-blooded Africans in the car, some not over cleanly, who were not molested; but they were there as

servants. The young lady naturally objected; but the conductor insisted, and was ready even to use force in the matter, when a passenger, befriending her, told him to be careful, as the law was upon her side. The conductor then stopped his train, and telegraphed to headquarters to know what to do. The answer was, that, if she held a first-class ticket, she was entitled to her seat; and the train went on. Thereupon, the white ladies of the car went forward into the smoking-car, feeling undoubtedly that the attractive sight of negroes who "knew their place" would far over balance the discomforts incident to such a change.

Nature's instincts are more uniform than this. If Nature protested against negroes riding in the street-cars, what convulsions of unaffected horror there should be at seeing in a narrow-seated buggy, or narrower-seated sleigh, a young white lady, with a colored man beside her, driving! Even in democratic America, where a footman may become the president, there is all the more anxiety manifested, that, while he is a footman, he should wear a livery, or, at least, a tall hat with a broad band or cockade. He who waits on the door must have at least a white necktie, and the nurse-girl, a little white grandmotherly cap. So significant are these little marks, that a truly self-respecting man would as soon walk Broadway daily with a black skin as with a tall hat adorned with a cockade or a silvered buckle, provided that the color of his skin could be changed as readily as can the fashion of his hat.

[TO BE CONTINUED.]

TALLADEGA'S HELPERS.

Further Cheering Responses.

In the "Missionary" for October, 1873, we gave under the title: "NORTHERN HELPERS OF SOUTHERN SCHOOLS," a series of letters from donors who supplied the means for furnishing rooms in Talladega College. We have reason to believe that these letters interested some, at least, of our

readers. An entire stranger to any of the teachers in Talladega, asked "the privilege of sending \$25. to furnish a room at Talladega College." Thus encouraged, we venture "a few more of the same sort," adding that they are from clergymen and Sabbath school superintendents, from ladies and gentlemen, and did we feel at liberty to give the names of the writers, they would add much weight to the cheering words of the letters. It is encouraging to find our work lying so near the hearts of God's dear children, and to find it is remembered so earnestly in their prayers.

"I had some opportunity of seeing for myself the condition and wants of the Freedmen, and I look upon your work of educating the blacks to preach the Gospel to their own people, as one most worthy of encouragement. Father contributes \$25. to Talladega, and wishes the room marked, 'A Friend, Cleveland, O.,' and I can think of no better mark for the room, which I supply. I enclose check for \$50. That your college may succeed and supply many who shall do good work in the cause of Christ, is my sincere wish."

"I have no doubt but that God in his wisdom, will send forth from your institution, some messengers of saving grace, who will return to their fatherland, carrying in their hearts a love for Jesus, and a love for perishing souls—so ardent in its efforts, that the pure principles of our holy Gospel will there be accepted, and the light of truth dispel the darkness, which now reigns among the ignorant and degraded of this neglected land. You may name such room as you may designate, Park Street Cong. Ch., Bridgeport, Conn."

"The Sunday school has voted to appropriate \$25. to the furnishing a room. I herewith forward a check. We are in hearty sympathy with your work among the colored people of the South. We think it one of the greatest enterprises of the age—of any age. And we have an assured faith that you have the Lord's approval, and that he will add in most glorious, practical results, the seal of his blessing."

"We are only sorry that our gift has not been doubled. We hope to remember you again by our gifts, in the not distant future—as we remember you constantly in our sympathies and prayers. My people are more interested in the work of the A. M. A., than any other missionary enterprise, and our attention of late has been turned toward Talladega. We rejoice in the success of your work there, and pray God that it may be still more abundantly blessed in the future. You might name the room Bethlehem. We shall be glad to hear at any time of your work and progress—also of any want, which we should count it a privilege to do what in our power lies, to help supply."

"Your letter was received, also a circular and catalogue of Talladega College. I enclose \$25, wishing it to be used as shall seem best to those better acquainted with the condition and wants of those I wish to help, than myself. I suggest for a name, that of my dear and honored mother, Mrs. E. M., who taught me by precept and example, to help build up the kingdom of Christ."

"When you sent us your first appeal, it seemed quite providential. A Sabbath or two before it came, our superintendent remarked to me, that there was in the Sabbath school treasury, some \$25—the result of our penny collections for some months, and inquired if I knew of any particular object, to which we could appropriate it. It was decided to postpone definite action for a week or two; and meanwhile your letter came. We saw the hand of the Lord in it, and voted the money accordingly. You know that a good object, well presented, at the right time and place, is of the Lord. It seems that this is a time of peculiar promise. We are glad to know that there is still an urgent call for more money. It is yours to sow beside all waters, to sow on the waters, and we are confident that when

the floods shall disappear, then the seed shall germinate—'first the blade, then the ear, then the full corn in the ear.'

"We may not live to see the day,
But earth shall blossom in the ray,
Of the good time coming."

"You will find enclosed a money order for \$50. for your Talladega College. You will credit the enclosed for furnishing rooms. We shall hope to do more in future. May the blessing of our dear Lord and Master be upon you, in your most useful and noble work."

"I have seen the good lady who sent your college a contribution, (of \$30.) and will follow it with another soon. For particular reasons she prefers to give in a quiet way, and wishes me to say to you, and your associates, 'use it in the way which will best promote the cause you are engaged in.' She is a widow, and a widow indeed, nearly eighty, and worthy of all honor. I hope your school may prosper more and more; that it may be a great light in the whole South, and help to destroy every vestige of prejudice that robs the teachers of the Freedmen of that respect and honor they received at home. Should I again visit my brethren in Knoxville, Tenn., I think I must run down and visit your college, and see the good work you are doing there. The field of toil you are in, is one of the noblest now open to American Christians. May God's richest blessings rest upon you."

"A long time ago I received a letter from you, directed to me, at Brooklyn. The request was that we should forward \$25. for the purpose of furnishing a students' room, at Talladega College. I took the liberty to read your letter from the pulpit, and the result is I have now in my possession the amount required, which we wish to send for the purpose of fitting up such a room, which shall bear the name, 'Congregational Church, —, Ohio.'"

"Your recent correspondence with our brother, Rev. Dr. C——, together with the appeal in the 'American Missionary,' in behalf of your Institution, has enhanced our interest in this department of Christian beneficence. His interest in your cause continues, aye, increases, and I am sure he will speak a word for Talladega College, wherever on his mission he can gain a sympathizing, benevolent ear. As stirring facts come to us, we are more and more impressed that the Christian's work and responsibility for the colored race only commenced when their enfranchisement was given in answer to prayer, and gained by the nation's baptism of blood. Their appreciation of the blessings of freedom, their facility of acquisition and rapid elevation—social, mental and moral, are simply wonderful—affording promise of large returns for the sympathy, labor and self-sacrifice of their benefactors. That is a pleasant idea, the pictured presence of the donor in the room he furnishes. A little imagination might make it the guardian angel of its occupants—a constant benediction, and inciting to every excellence and virtue. My brother sends only a card photograph, possessing no larger one at present which he could transmit. He wishes me to assure you of his regards and earnest wishes for your success in your new enterprise; and my sister will ever delight to follow with her prayers the occupants of the room which bear her name, and desires kindly assurances of continued increasing interest in your cause and workers. Hope you return to your Southern post with fresh heart and strengthened faith in your 'work for the lowly;' a faith which looking down through the ages, beholding Africa's sons and daughters evangelized and enlightened, makes the process of elevation a royal work. Congratulating you at once on the present enjoyment and prospective reward of your services for the Master, I am very truly yours."

"I send you the pictures of Miss E—— W——. The jewelry sold belonged to her and to her sisters—and at her death was given to my wife and her

only sister. Now that this sister has also passed over, Mrs. D—— thought it better to sell the old gold and have it doing good, than to keep it. When times get easier, I may be able to do something more for the College."

"The cause of the A. M. A. in general, and of Talladega College in particular, was presented the first Sabbath of the month, and we took up a larger collection than ever before—\$25 of it to be appropriated to furnishing a room in Talladega College—the whole matter to be left with the Secretaries. I thank you for your letters and for the catalogue, &c. I shall in consequence have an increased interest in your Institution."

"I am happy to inform you that the people have done better than I expected. We are deeply interested in your work, believing it to be one of the most important charities of the day. May you not only sow precious seed, but have the joy of reaping a glorious harvest. Your special work of training Christian colored teachers, to educate their own race, seems to me, the very thing needed. We shall feel a deeper interest in Talladega College, because we have given to it, and we shall not forget to pray for its prosperity."

"Your letter and subsequently a catalogue, reached me at this place. I concluded it was a providential indication of the direction in which my personal contribution should be sent. The treasurer has forwarded it (\$52.47,) to New York, with advice that it is for your College. I was greatly interested in your statements, and have in consequence of them, watched all reports from your institution, with a personal concern, that I should not otherwise have felt. It is God's work. And he is working silently and slowly, but working down deeply—down beneath the surface feeling, to the rock of principle. The work is too important to be trusted to passing enthusiasm. Then it must be after many days that full returns are made. If it can be easily done, it may be well to make such use of the money as to enable me to employ it as a lever, when I have to lift at the hearts and purses of my people in behalf of the Freedmen again. That God may cheer and greatly bless you, in your truly Christ-like work, is the prayer of yours sincerely."

VIRGINIA.

Colored and White Teachers—A Contrast.

A friend now in the South sends us the following sketch. We do not suppose that the contrast is *always* so favorable to the colored teacher, yet this shows what kind of teachers the colored schools would have been compelled to accept, in many cases, if the supply had depended solely on the Southern white people. The value of our Yankee teachers and the colored teachers our Normal schools are preparing, can be appreciated in the light of such instances.

The other day while out in _____ Co. Va., I came across a school conducted by a young lady who recently graduated at Hampton. Desks were arranged facing the teacher's platform, and were convenient, though cheap in construction, blackboards were on the walls, the teacher was neatly dressed and the mode of conducting the school was according to the most approved methods.

I passed to another neighborhood where was a colored school which amused me somewhat, but excited my deepest and most Christian pity. As I entered there sat a white man as teacher, bent over with age; and around the stove were gathered a few small negro children, all in a circle. The old man had his hat on, and was trying to teach the first school he ever taught in his life, which was as successful as could be expected. He now owns a house of good size and a dilapidated plantation, but money he has no other means of raising. He once owned several slaves, and is a member of a church and very kind.

GEORGIA.

From Rev. A. Rowe.

A Struggling Church—Help Needed—A Strong Case.

We have a flourishing Congregational Church at Savannah, Ga., and three country churches within a few miles of the city.

Rev. A. Rowe, who has the fostering care of these churches writes, on the 2d inst., of one of them. We hope his statement, given below, will lead some one or more of our readers to make an extra contribution of \$300, to help the poor people to build their house of worship.

"Belmont is an important point six miles southwest from the city. The colored people have bought land, from five to fifty acres each, built their little log houses, and are clearing up their land, raising potatoes and corn, bringing wood into the city, and making earnest efforts to pay for their land. There are over one hundred families there now, and more are purchasing lots every week. I have visited them there twice, the last time, we elected trustees for our church. The owner of the land

gives five acres; deeds enough of it for a church to the trustees; the balance he gives to the citizens, for a cemetery. The men have agreed to hew the logs, and put up the body of a house 30 by 35 feet for church and school purposes. Money they cannot give. It takes every cent they can get to keep up payments on their land. There not being a cabin large enough, to hold services in, we met in the woods, under an arbor, the people sitting on logs. Some body must help us to money to get lumber for the floor and seats, doors, windows, &c., for the house."

From Miss L. A. Parmelee, Andersonville.

Light in Darkness—Colored Deacons—Scholars as Teachers.

The little church in Andersonville has its trials. One of the teachers recounting some of these points to the figures that stand out in bright relief on the picture.

Of this I am sure, there is no reason to be discouraged. The officers of the church are faithful as ever, and I do not believe there are two better deacons in any church in the world. Dea. S. has fared well in temporal affairs during the year; good Dea. G. has lost the fruits of two years' hard work, in the failure of his crop, and has been compelled to sell all his stock and farming utensils to pay rent and store bills. This week he begins life over, with nothing but his two hands and a few plain clothes. It is a bitter stroke, but he has not uttered a word of complaint. Other members have lost all, so that the church is poor, very poor, but the standards of duty have not been lowered in the least.

The population is so shifting and ignorant, I doubt if a large church could be gathered here; but if my anticipations of a powerful church are faint, I am hopeful of the influence that will extend far out from this small candle. Bitterly as the old churches assail and oppose us, their standards are coming up to meet ours. Every year we mark the slow rising of a tide which shall some day touch the highest point of Gospel truth.

It has been pleasant to see old scholars gathering in from their summer's work; to hear their stories of success, and mark the growth of character they have attained through efforts to help others.

While I am writing, a young man sits by the fire telling Miss Bills about the

"Government school" he taught during the summer. He was in the night school last year and we had not known of his teaching. Next month there will be a number of teachers in attendance upon day school.

Several young people have come to town seeking board for the sake of school. Monday we shall have as many as we can manage.

If the tuition is small, we know how to make it go a long way and—well, we are "well and doing well" and satisfied.

MISSISSIPPI.

From M. H. Savage, Columbus

Co-operation with Public School Authorities—Normal Scholars to be sent away for want of Teachers.

This letter illustrates the happy co-operation we are beginning to attain with the public school authorities in the South, and it shows how necessary our assistance is in securing the higher ranges of study—and especially normal school instruction. The zeal of this teacher is evinced by the offer he makes, out of his own limited salary, to help pay the much needed assistant. The wealthy friends of the colored people ought to make such a sacrifice unnecessary.

After the holidays some of our city pupils did not come in promptly, and we admitted some applicants from the country and neighboring towns, and some coming over forty miles, and boarding in town to attend school. Now the town scholars are returning, and there seems to be no alternative but to *send away all those from the country*. Mr. Bishop, Superintendent of Public Education, says we have more than we can teach, especially in the normal and grammar departments, and as he has no funds to supply another teacher, he sees no way only to send away these pupils from other places. This will be "too bad," but I know of no way to obviate it unless we get another worker. We all work our hours, noon, recesses and after school hours, in our efforts to retain those who must be sent away otherwise.

The older students are mostly from other towns, where they have no high schools; some forty would thus be turned away, who form the nucleus of any normal work which may be done here. So long as this school is confined to city children exclusively, we cannot expect a good normal class.

Another assistant could be accommodated in a vacant room in our building, which might be fitted up. Should you see the way clear, it ought to be done at once. I will try and retain the older pupils until I hear from you.

I will give \$10. per month of my own salary for an assistant, and may be able to raise some among friends in the North.

LOUISIANA.

From Miss Laura F. Mobley, New Iberia.

A Sunday School and its Fruits.

I entered upon my labors at the Lake (Semmonett,) in the month of February, 1873, by opening a day and evening school. The fee was from fifty cents to one dollar per month. I had quite a respectable school, and the scholars learned very rapidly. In arithmetic they did wonders. Some who did not know how to make figures a year ago, now know how to numerate, and cipher in multiplication.

I started a Sunday school in the same month, and you should have seen my scholars the first Sabbath; garments dirty, heads uncombed, faces unwashed, and day school books in their hands. I spoke to them on the duty of keeping holy the Sabbath day. The next Sunday they all came looking decently. The Sunday school numbered forty-five, and I had no assistance whatever in carrying on the school, but that did not daunt me in the least. I went boldly forward, and I humbly believe the starting of that school to have been the means of the hopeful conversion of twenty souls. I kept up the school, with the exception of seven weeks vacation, until the first of November, when I was taken sick. I did all I could to improve the morals of the people. One thing that helps to ruin their morals is the manner in which they live. Too many of them live in one room. There is a little cabin near the Lake, that measures twelve feet one way and ten the other, that has during the past year been the home of a man, his wife, his mother, a single woman, and her two children.

I do not know whether I shall go back to the Lake, as the people are not able to support a private school, and I do not think they will get a public school, as they do not live in or near the centre of any school district.

American Missionary.

NEW YORK, MARCH, 1874.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2d and 4th pages of the cover.

THE ISSUES OF THE HOUR.

We must keep ourselves abreast with the front rank of thought, and not linger behind, thrusting our spears into dead issues. The pressing questions in regard to the South are not slavery or the ballot, but the future industrial, educational and moral condition of the Freedmen: Shall they be landowners or serfs working for the landowners; shall they be educated for the various positions in business, professional or political life, or only enough to be intelligent laborers; shall their "civil rights" include only the right to work and vote, or shall their manhood be recognized and they be subject to no caste distinctions in hotels, schools, public conveyances and popular assemblies?

These questions are not to be settled exclusively by the South or the North—they are of common interest to the whole nation. We have no doubt as to how they ought to be, or ultimately will be, settled. The barrier of slavery having been broken down, the tide must sweep away all distinctions founded on "race, color, or previous condition." The spirit of the age, our common humanity and the dictates of religion demand this. Yet the decision will not be reached by force of arms, nor by mere legislation, but by intelligent investigation and discussion.

Several articles of special excellence on these subjects will be found in this number of the "Missionary." Let not their length hinder a careful reading.

SOUTHERN SENTIMENT.

An article appeared, some weeks since, in the *Independent*, written by Hon. E. De Leon, of New Orleans, giving what we believe to be the prevalent opinions of a large class of the educated whites of the Southwest. They regard the condition of the colored people as changed only nominally by the war, and that, though free and voters, they are still to be the laborers, working for the white landholders. Mr. De Leon speaks disparagingly of the efforts of the Government and of benevolent societies to educate the blacks, saying that "neither the freedmen nor their white neighbors can find the fruits."

The *Independent* did well to publish the article, for the North needs to know the views of representative thinkers in the South, but the grave misapprehensions of the writer needed to be corrected, and we were glad that an editorial review soon followed. We republish it in to-day's "Missionary."

MIXED SCHOOLS IN THE SOUTH.

The education of the colored people is so great a boon and so imperative a necessity that we should be glad to see it done in almost any way, but the question of separate education involves principles so grave that its discussion cannot long be postponed. Must we forever have caste distinctions in America? Must they run through industrial and political life? Separate schools will inevitably produce or perpetuate these results. The American Missionary Association opposes now as it did in the days of slavery, all caste distinctions—none of its schools or churches will tolerate it, nor will it assist in any way in sustaining teachers or missionaries who make these distinctions. We regret the strength of this class feeling in the South, we deplore the lingering prejudices which sustain it in the North, and we pity the colored people, wherever, from

modesty or pride, they consent to accept any thing less than is guaranteed them by the laws of the land or the Gospel of Christ. The highest results of Christianity cannot be reached while we cherish or tolerate the worst feature of Brahminism.

An able article on this subject from the "Old and New," by Rev. C. G. Fairchild, we have abridged for publication in our paper. We regret that we can give but a portion of it in this number.

TEXAS.

The article we publish to-day—abridged from *Scribner's Monthly*—gives much interesting information in regard to the history, population and principal cities of that vast State. Its history, for one so brief, is marvellous—once a Mexican province, the home of Indians, pirates and refugees; then an empire, treating with foreign powers; then a State of the Union. Its story is adorned with the adventures of buccaneer chiefs and heroic leaders, with battles and rebellions. Its territory is so great and its destiny so important, whatever be the tides of population that may roll into it, that its condition and prospects should be carefully studied.

We think Mr. King, the writer in *Scribner*, underrates the relative importance of the colored people in the State. The census of 1870 represents them as constituting nearly half the population, and a recent editorial in the *New Orleans Picayune* (quoted in the *N. Y. Times*, Feb. 6th,) says: "Since 1870, Texas has received an accession of not less than four hundred thousand people, one-fourth of whom, if we may judge by a comparison of party votes in the late elections, were negroes."

The check which has lately been given to public instruction, and which now well nigh deprives the masses, and especially the colored people, of schools,

together with the great destitution of suitable religious instruction for the negroes, makes this a field for missionary labor as needy as it is vast.

THE PANIC.

The tempest that broke so suddenly over the finances of the country and swept so disastrously through all its industries, has well nigh spent its force. Sad and pity-moving has been its desolations in the haunts of business and in the homes of rich and poor.

But what storm has not left its blessing? A purer atmosphere now pervades our commercial life, and what is of still greater value, the hearts of many that trusted in uncertain riches are seeking that which is enduring. As in 1857, following its panic, there are now revivals of religion spreading over the land. One other encouraging fact is observed: the treasuries of benevolent societies have not been forgotten, though the coffers of many of the rich have been emptied and the earnings of the laborer have been scattered. Men are learning that giving is wiser than hoarding—that what they saved they lost; what they gave they saved. But farther yet should this influence press us—not to a temporary revival of religious feeling nor to a fitful liberality, but to a higher plane of Christian consecration—to live not for the world but to convert the world. The example of the Apostles and the spirit of the New Testament make the aim of life to be, the advancement of the Redeemer's kingdom. If we can learn that lesson, the panic will yield a priceless boon.

THE JUBILEE SINGERS.

The career of the JUBILEE SINGERS, with the invaluable aid of Messrs. WHITE and PIKE, is a continued success in Great Britain. A remittance made January 22d, completed £7000 sent to America. Their "Campaign," as they term it, will close March 31st, and there is every pros-

pect that £10,000 will be realized by that time. They will remain there a while longer and give a few concerts for special purposes.

One of the happy episodes in the experience of the Singers has been their co-operation in the great revival meetings held in Scotland. This has been a spiritual benefit to the Singers themselves, and a means of usefulness to others. Messrs. Moody and Sankey have frequently availed themselves of their assistance.

The following "announcement," issued in January, will give fuller intimations of future plans:

ANNOUNCEMENT.

When the work of the Jubilee Singers was commenced in Great Britain, in May last, it was desirable to make a definite announcement of what they hoped to accomplish during the year that was planned for their stay in the country. It was estimated that six thousand pounds would complete Jubilee Hall, the building of which is the special object of this mission. Accordingly, that sum was fixed as the amount to be earned during the year: plans were matured, halls engaged, and the preliminary work done for a campaign ending March 31st, 1874.

By the blessing of God, and the most generous co-operation of the friends of the Freedmen, the six thousand pounds have been earned and transmitted to America. There still remains more than two months of the campaign for which arrangements are made. Since the work upon the Hall was commenced, we have been informed that it cannot be completed according to the original plan for the sum estimated. In view of this fact and further, that a considerable sum will still be required for heating and lighting apparatus, school furniture, fencing and grading the grounds, &c., &c., it is thought best by all the friends of this work to complete the year as planned. The campaign proper will therefore close March 31st, with a Concert in Exeter Hall, London.

During the month of April it is proposed to make a farewell visit to some of the principal towns of England and Scotland, for the purpose of giving the Singers each a Benefit Concert, to enable them to pursue their studies, and also to secure a sufficient sum to pay the remaining incidental expenses of the campaign, including the transportation of the Company to Nashville in May.

WILLS—SAFE INVESTMENTS.

We hope the friends of the Association will not overlook the form of bequests on the last page of the cover of our Magazine.

We call attention to another matter. Several of those who had intended to aid our work through a bequest, have, on reconsideration, decided to pay over the money at once to the treasurer of the A. M. A. and receive the interest at seven per cent. during life. The Association is a safe depository for money, since in its charter, granted by the State of New York, provision is made for its perpetuity, and since it holds a large amount of real estate, mostly for the use of its schools, but subject to liability for all its obligations. Such deposits with us escape the lawsuits which sometimes waste the property left for benevolent objects, and are safe from the more frequent dangers that beset investments that turn out to be unsafe. Let us mention an instance: A most liberal friend of the A. M. A. who had already given largely to two of our institutions, wrote us last spring that he had \$10,000 set apart for the further aid of our work, and it would be paid to our treasurer in the month of October. The financial troubles came before the 1st of October, and the banker who held the money was so embarrassed that the money has not come to us, and may not.

The Systematic Beneficence Society

Held its fifth annual meeting in Bridgeport, Conn., Jan. 27th, 1874. In the evening, before a large and intelligent audience, Hon. E. P. Haven, President of the Society, stated briefly its history and object.

The Society was formed five years ago in New Haven, to encourage, among Christian people, method in giving. The method of systematic, proportionate giving, was believed, by the founders of

the Society, to be the most efficient, the most Scriptural, and the most happy in its influence upon givers themselves. They did not propose any fixed rate or proportion between one's income and the amount to be appropriated to charitable purposes. That point should be determined by each individual. But they did insist that giving should not be left out of the list of Christian duties, and should depend upon principle rather than impulse.

Addresses were also made by Rev. Chas. F. Bradley, of Birmingham, Conn.; Rev. Wm. M. Taylor, D. D., of this city; and Rev. J. M. Buckley, of Brooklyn, N. Y.

A SEEDSMAN, A LIBERAL GIVER.

The heading to a business letter that lies before us, reads thus:

JAMES J. H. GREGORY,

SEED GROWER,

And Wholesale and Retail Dealer in
Garden and Flower Seeds.
Marblehead, Mass.

Whether Mr. Gregory issues a splendid catalogue of his seeds we know not, but we know that he has been a liberal contributor of cash to our treasury and of seeds to the lands of our institutions in the South. Having tested his seeds thoroughly, for years, we can testify to their excellence, and confidently commend them to the public.

MISCELLANEOUS.

[From the "Independent,"]

MR. DE LEON'S "SOUTHERN VIEW."

We heartily thank the Hon. Edwin De Leon for the very interesting and valuable account given by him in our last number of the relations of the Southern negroes to the whites, as they appear to the Southern man like himself. The article was a weighty one and contains much truth.

It will teach us that the issues of the

war are practically settled. Mr. De Leon testifies—and we fully credit his testimony—that the leaders of public opinion in the South do not desire the re-establishment of slavery. They accept the situation and would not change it. We also believe, with Mr. De Leon, that they accept as a finality the enfranchisement of the negro and are convinced of the necessity of educating their colored voters.

And, if this much is allowed, everything else that justice can ask in the name of equal rights is ultimately safe. We are willing to risk it that the negro will secure, about as fast as he can earn it, the recognition of all social rights, if he be only allowed to vote and encouraged to learn. At present the negroes are mostly under a social ostracism; but so long as not one in ten of them can read they cannot greatly complain. Ignorance, whether in "white trash" or black trash, has no right to claim equality with education and culture.

But there runs one radical error, as we take it, through Mr. DeLeon's article. He properly repudiates the idea of any conflict of races; but he makes the mistake of basing the harmony of races, not on a oneness of human nature, but on the perpetual dependence of the blacks on the whites. He says: "The relation between the former master and the late slave is now, what it ever has been, one of mutual good feeling and the performance of mutual good offices; of giving employment, on the one hand, and of affectionate dependence, on the other—a relation almost entirely unaltered by the war and emancipation." He further says on this point: "And the negro works, as he used to, for the white man, who remains landed proprietor still." The old relation continues, and he thinks will continue and ought to continue, perpetuating the caste distinction of the South.

That it does continue largely we do not doubt. That it will be permanent we do not believe. But that is a question on which vaticination will be of no great service either to Mr. De Leon or ourselves. Time will decide. He believes that education will fit the negro to be a good

peasant and a safe voter; under the influence of the resident nobility. We believe it will fit the blacks, just as well as the whites, to be employers, as well as employees, and that the abolition of slavery and the education of all classes will result in their social as well as their political equality. For moral and educated people shall inherit the earth, be they white or black; and the ignorant and superstitious and immoral will be minions and serfs, whatever their color. To this Mr. De Leon would doubtless agree, and would base his prophecy of white supremacy upon it.

For, according to Mr. De Leon, the education of the negro is very desirable, but not very hopeful. He says:

"With reference to the educational progress made by the freedmen and their savings, I cannot conscientiously declare either to be great, or even considerable. Immense efforts have been made and vast sums of money have been poured out like water for educational purposes; but it has been apparently

"Like rain upon the herbless sea,
Poured down by too benignant Heaven"—

sinking and disappearing, and leaving an uncrinkled sea behind and lost among its waters. Of the \$34,000,000 of dollars which passed through the hands of the Freedmen's Bureau, ostensibly for their benefit, neither the freedmen themselves nor their white neighbors can find the fruits, except in the institute which bears the name of Howard, and a few smaller ones, whose tangible results are by no means commensurable with such an outlay."

But let us examine some of these statements. The \$34,000,000 mentioned by him is a mistake, as \$14,000,000 is a little over the true amount, only a part of which was used for educational purposes, a portion of it being employed to feed the starving whites, as well as blacks, just after the war. We are confident the freedmen have been able "to find the fruits" of the outlay of the Bureau and of the benevolent contributions from the North in educational institutions; and if "their white neighbors" are blinder, we will try to open their eyes.

The money expended in primary schools kept in sheds makes no visible show. It

has been spent in putting up cheap buildings and mainly in paying teachers' wages. The fruits are the pupils who have been taught. For visible results we must point to those institutions that give a higher education, and aim to prepare teachers. It will be understood that the institutions formerly aided by the Freedmen's Bureau are those which now are either part of the public school system of the South, or are supported by benevolent societies.

As one of these, we would point to the High School of Macon, Ga., just assumed by the city and having 769 pupils; to the Storrs School, Atlanta, aided by the city's school board and attended by 424 pupils; to the Swayne School in Montgomery, with its 483 pupils, also aided by the school authorities; to the Beach Institute, Savannah, with its 677 pupils; to the Burrell School in Selma, with its 469 pupils—which few we select from the report of the American Missionary Association, which has just reached us. That Association also has similar normal schools at Wilmington, N. C.; Charleston and Greenwood, S. C.; Andersonville, Ga.; Athens, Marion and Mobile, Ala.; Chattanooga and Memphis, Tenn.; Lexington and Louisville, Ky.; Columbus, Miss.; Galveston, Texas; and Jefferson City, Mo.; having pupils varying in number from 84 to 545. The Baptists have their similar normal schools and theological institutes at Richmond, Raleigh, Augusta, Nashville and New Orleans. The Methodists have institutes at Nashville, Atlanta, New Orleans and Orangeburg, S. C.; and normal schools at Huntsville, Holly Springs and Marshall, Texas; while the Presbyterians have normal schools at Concord and Charlotte, N. C., and Charleston, S. C.

Or, if it be necessary to point to more ambitious chartered institutions, with their fine buildings, we can do it. Berea College, Ky., has 241 pupils, one-third of them white, and one-half white in the four higher departments. It has just completed a fine brick building, at a cost of over \$50,000. At Fisk University, Nashville, a magnificent building is now erecting, which will rival any other in

the South, built entirely from the earnings of a dozen of its pupils, ex-slaves, known in America and Great Britain as the Jubilee Singers. It has 415 pupils, of whom 50 taught during their vacation last year. We would point to the Hampton (Va.) Institute, with its broad agricultural lands, its hospital buildings fitted up for educational purposes, its new brick edifice, adorning the grounds and furnishing dormitories, recitation rooms, and a printing office; and to its projected Virginia Hall, equaling either of the other buildings we have named. We call attention to the grant of nearly \$100,000 in land scrip by the Virginia Legislature, evincing the appreciation of the "white neighbors;" and to the overcrowded rooms, compelling part of the students to study in tents in the winter, to show the appreciation of the freedmen. We point to the Atlanta University, with its 12 teachers and 250 pupils, with its sixty acres of land, its two substantial brick edifices, to the gift of \$8,000 thrice bestowed by the Legislature of Georgia. But "the time would fail to tell of" similar institutions in other cities, whose best work is in their three thousand pupils who have already become teachers, and whose excellent instruction has been vouched for again and again by Southern men. We feel authorized in saying that these institutions, and such as these, originating in the Freedmen's Bureau and the benevolent societies of the North, whose fruits Mr. De Leon is unable to discover, have in twelve years given an impulse to the freedmen such as will not be given for the next half century by the efforts of the whites in the South, if no greater activity be manifested than has been shown since the war.

Mr. De Leon says that the withdrawal of the \$23,000,000 of the \$26,000,000 of deposits of the freedmen from the Savings Bank, verifies his statement "of their almost invariable habit of spending as fast as they make." Hardly so. The cashiers of some of the branches of the Freedmen's Bank have kept account of the purposes for which this money has been withdrawn, and we have been repeatedly

told that a large share was spent in the purchasing of land or the building of houses; and from our own observation of the many homes owned by these people we can testify to the accuracy of the estimate. In one small town in Georgia, careful inquiries made four years after the war, showed that every seventh head of freedmen's families in the place had secured for himself a home. Nor is this thrift shown "chiefly on the part of half-breeds and quadroons," as Mr. De Leon says. So far as we have observed, the pure black has been as thrifty and provident as the mixed race. The three colored men who leased and afterward purchased the Jo. Davis plantation, at a cost of \$40,000, which they accumulated after the war, were full-blooded negroes.

One other point, in conclusion. Mr. De Leon predicts "the slow but sure extirpation of the race." We heard this uttered after the war so many times and so confidently that we looked with some expectation of its truthfulness when the census of 1870 should tell its story. But, strange to say, its statement was that during the disastrous decade so destructive of negro life in the South, the colored people had increased nearly half a million! But Mr. De Leon says again: "The coming census will tell a strange story in regard to this decrease." Mr. De Leon had better forego prophesying on the subject. The South has had little success in it, and alas! for him if he should happen to be right. What would become of his happy South, where he says of the two races, "each is indispensable to the other"?

Colored Preachers as Students.

A Teacher writes thus concerning the value of our theological classes to the colored preachers in the South.

"There is a marked increase of numbers and interest in the theological department of this institution. Several of the ministers who are in that department, have been applying themselves, with great faithfulness, to rudimentary English studies. The result is more intelligence and more modesty.

If the sole result of your work in this quarter were to make of these untrained preachers, "workmen that need not be ashamed," filling so many pulpits with models for their neighbors, such an influence must in time leaven the whole lump. This good fruit is susceptible of indefinite multiplication. The field is open. There are throughout the State, large numbers of ignorant preachers, claiming to represent various denominations; many of whom we think we can reach by reasonably prudent measures."

CONGRESSMAN ELLIOTT.

A writer in the Naples (N. Y.) *Record* describes as follows an incident which occurred some years ago in the village of Rushville, Yates County, this State; "About nineteen years ago, there came to this village, a lad apparently seventeen or eighteen years old, and of pure African descent—to deliver an anti-slavery lecture. He was poorly clad, and to cover his thread-bare and dilapidated coat, he wore while speaking a short cloak or circle. He lectured at the Congregational Church, and was listened to by a large audience, who was astonished at the wonderful eloquence of the youthful speaker. The members of the Rushville Lyceum were so favorably impressed with the lad's ability, that they invited him to remain and take a part in their next debate, the question for discussion being the feasibility of the immediate abolition of slavery. He declined at first but being strongly urged, consented to remain. Among the members of the lyceum at that time were Daniel Morris, Esq., since member of Congress, Cuyler F. Green, Esq., John Sayre, Dr. Otis Richard, N. Warfield, and others. The debate came off in the old Academy. R. N. Warfield and C. F. Green spoke for immediate emancipation, and D. Morris, Dr. Otis, and J. Sayre against. The lad remained silent until all had spoken; he then arose, and with becoming modesty and wonderful eloquence, delivered a speech which astonished and bewildered every one. He answered his opponents in the order in which they had spoken, commencing, if we remember right, with Dr. Otis. The Doctor, in a speech of considerable length, had exhausted all the arguments used in those days in favor of gradual emancipation, and concluded by triumphantly declaring that it would be the greatest inhumanity to emancipate the slaves without first educating or pre-

paring them in some way for the great change. The lad dispatched the Doctor at a single blow as follows: 'I understand the gentleman is a surgeon, and one that understands his profession. I would ask him, if he had a patient whose arm it was necessary to amputate, if he would prepare him for the operation by cutting off a finger at a time, or would he cut off the diseased limb at once?' The Doctor was silenced. Morris, with his usual eloquence and lawyer skill, had fortified his position with arguments that seemed impregnable, but the lad tore them to shreds and scattered them like chaff before the wind. The victory for the colored boy was complete, and the excitement of the audience knew no bounds: it was a subject of remark for a long time afterward, and still is well remembered by those who were present. That boy's name was Robert B. Elliott, and he is now a member of Congress from South Carolina, whose recent speech on the Supplementary Civil Right's bill has electrified the nation."

GEN. HARNEY AND THE INDIAN AGENTS.

Gen. Harney's recommendation to shoot or hang persons selling whisky to the Indians has been widely quoted, as has also his statement that he never knew but one Indian agent who had not grown rich in office. A very important part of Gen. Harney's statement before the committee has not been published. In answer to the questions of Mr. Gunckel, of Ohio, a member of the Military Committee, Gen. Harney said he had been on the retired list of the army about fourteen years. During this time he had lived in Missouri, and had had no knowledge whatever of the Indian service except when he assisted in framing the Sioux Treaty of 1868. His idea of the character of the Indian agents and Indian service was derived from his contact with the Indian management fourteen years ago. It will be seen from the admission of Gen. Harney that the Indian agents of to-day might be so many angels, so far as his knowledge of them is concerned. It is claimed by the Indian Bureau, and those who are friendly to letting the management of Indian affairs remain where it now is, that the character of the Indian service has been greatly reformed in the last few years, and this claim has not been controverted.—*N. Y. Times*.

Spanish Moss.

To a stranger entering Louisiana from Texas in the month of April or May, when the land is in the fullness of all its delights, and traveling from Brash-eur to New Orleans, the journey is as delicious as noyal. He would wonder at the presence of the bearded moss on all the trees, and his commercial eye would, perhaps, suggest that it be made available for upholstery; but he would be told that the quaint parasite is the scavenger of the air; that, as an air-plant extending over a vast surface, presenting an immense area for the absorption of carbonic acid gas, and evolving oxygen in corresponding quantities, it operates as a complete regulator of atmospheric conditions. What would the Louisianian do without it in such a tropical climate? It absorbs the sea moisture, and does a beneficent work throughout all the alluvial region. But some day the commercial will predominate over the hygienic view, and the graceful moss-beards will be macerated, strained, dyed, and prepared for stuffing for cushions, pillows, mattresses and car-seats.—*Scribner's Monthly*.

FAMILY CIRCLE.

THE PRAIRIE DOLLY.

BY H. H.

Come, dear little girls, and I'll tell you now
Of a dolly I saw last week; and how
The dolly's mistress was living where you
Would think you would die in a month. I, too,
Should be sorry to live there. Yet, no doubt,
Dolly's mistress and Dolly had found out
Many a nice place and chance to play,
Though it looked so dismal to me the day
I saw them.

'Twas far in the great new West.

If you look on the map, it will show you best,
Away out in Kansas, where great plains lie
Flat as floors for hundreds of miles. Your eye
Cannot see a tree or bush, or a gleam
Of water anywhere. The great Plains seem
As if they reached to the edge of the world;
And when you are in the cars, and whirled
Swiftly across them by night and day,
For three days and nights, you feel as if they
Would never come to an end, and that you
Will have to ride as long as you live.

Do

Not think I am never going to tell

About Dolly. I am, this minute. Well,
We had been riding in cars, as I say,
Half of a week, all the night and all day,
And at noon one day the cars stopped to let
The engine drink out of a great tank set
High up on poles, which looked like stilts.

Close by

The tank stood one small house. No other
nigh.

No other to be seen in all the Plain;

To north, to south, to east, to west, in vain
I looked for any sign of human thing.

The tank, the house, some chickens wander-
ing

About forlornly in the sand; a dog

So sound asleep he looked just like a log;

And one poor man, who looked as if he, too,
Were either fast asleep or through and
through

Discouraged. Oh! I never saw a sight

Before so dismal that full sunshine bright

No look of cheerfulness on it could shed.

But here the full bright sunshine only made

The whole place look more doubly desolate.

"Oh! dear," I said; "I hope we shall not
wait

Here long."

Just then wide open flew the door

Of that poor, dreary house; and, laughing
more

Than sunshine laughs, there stood a little girl,

With bright blue eyes and hair all golden curl,

And neat white apron, and blue ribbons tied

Among the curls. Hugged closely to her side,

A little kitty, white as snow, one hand

Was holding. In the other, Dolly, grand

And big and showy, in a scarlet shawl,

She held high up, and swung so that we all

Could see her. Then she made her make a bow

To all the people in the train. Oh! how

We laughed. And how the dismal place

looked bright

All in a minute, with the laughing light

Of Dolly's mistress's blue eyes. Oh! well

We knew the lonely-looking house could tell

A cheery story, if the walls could speak.

Oh! well we knew that we might seek and
seek

The cities through, and find no little girl

Gayer than this one with the golden curl,

And snow-white Kitty, and the Dolly grand

And big—almost too big for her small hand.

Then the great engine screamed, and off we
flew,

And Dolly's mistress laughed and nodded too,
As if she said "Good-bye." Far down the

track

Heads stretched out of the windows, looking

back

To catch last glimpses of the little face
Which made such brightness in the dreary
place.

Until the last she stood there smiling and
Lifting and swinging Dolly in her hand.
"God bless her!" was on every tongue,
And I do not believe there was among
That whole train full of people one who will
Forget her face. I know I love her still,
And often think how glad I am that she
Has that big Dolly, and that there will be
Always two trains a day for her to show
Her Kitty and her Dolly to.

And oh!

Still oftener I think what will become
Of the poor mother in that dreary home,
Alone in those vast Plains, if God some day
Should take the little sunny face away.

THE COCK-FIGHTER AND HIS DAUGHTER.

BY H. W. ADAMS.

Some years ago, on a Sabbath morning,
John Brady, the cock-fighter, sat at home
counting over a great roll of bank bills.
He had made by his night's work in one
of the dens of New York, three hundred
dollars, by betting shrewdly upon the
prowess and endurance of his favorite
birds.

Notwithstanding the *foul* work of the
father there was one soft spot in his
heart, and his daughter held the key to
it. She was his pet, and this morning
she sat by his side, intently watching
him.

"What is it, MARY?" he said, presently.

She made no answer, but looked so
earnestly into his eyes that it troubled
him.

"Tell me what's the matter," he said,
again.

Still no reply. But the hero of the
cock-pit was not to be conquered by a lit-
tle girl of ten summers, so he took her
by the shoulder, somewhat roughly, and
said:

"But you *must* tell me, MARY."

Very calmly and sweetly she answered:

"Papa, I will tell you what I was think-
ing. That great roll of money will not
buy heaven."

BRADY was vexed, but the words cut
to the quick. He lost all interest in his
bank notes, and nervously paced the floor.

Soon MARY went up stairs to her room.
She had found Jesus in the Sunday-school,
and he had been her strong refuge ever
since.

While she was on her knees telling him
all about the present trouble, something
prompted her father to follow her up
stairs. As he reached the upper story he
heard these words: "Dear Jesus, save my
poor father." There was no sleep for
JOHN BRADY that night. The strong man
was bowed in agony and remorse, and he
found no rest until MARY's Christ spoke
peace to his soul.

Fifteen years have passed since the
Sabbath morning when he counted over
his night's gain. He still continues a de-
voted soldier of Jesus, and though not a
scholar, has unusual power in winning
souls. The maiden of ten has become a
noble Christian matron, blessing and blessed.

This is no fancy sketch, as they reside
not far from my own home.—*Christian at
Work.*

SCRAPS FROM A MOTHER'S PORTFOLIO.

THE little boy who was so eager to say
"thank you," to God, has a little sister
who lately gave a striking instance of the
same feeling. She was listening to the
touching account given of the late Dr.
SPRING's last hours, and was told that he
repeated the prayer that JOHN QUINCY
ADAMS used through his busy life:

"Now I lay me down to sleep
I pray the Lord my soul to keep,
If I should die before I wake,
I pray the Lord my soul to take,
And this I ask for Jesus sake."

She burst out:

"Well, I hope they said more than that!"

"Why, LILY?"

"Because—I don't think it's very nice
to keep on asking God to take care of us;
and then not thank him for it."

This omission of thanksgiving in this
favorite little prayer has never occurred
to me definitely before; and it was beauti-
ful to see how the spirit of the injunction:
"In everything *with thanksgiving*, let your
requests be made known unto God," had
become interwoven with this tender young
life.

BEAVERWICK.

LETTER TO THE TREASURER.

From a Clergyman in Maine, the Son
of a Slaveholder.

"Please find herein \$2. to pay for the Magazine for 1874, to be sent to my address, and the remainder for the treasury of the Association, to be credited to 'A Friend,' Maine. I am myself the son of a slaveholder, but heartily rejoice that God and Abe Lincoln have broken the chains of the poor blacks, and that your Society is educating and Christianizing those so recently freed."

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Litchfield. Cong. Ch. Sab. Sch.....	25 00
Lisbon. Cong. Ch.....	5 60
Middlebury. Cong. Ch.....	13 00
Mount Carmel. Cong. Ch. Sab. Sch. bal.	
to const. DEA. ANDREW SMITH, L. M.....	14 07
Naugatuck. L. W.....	1 00
New Britain. Bible Class Centre Ch. \$100.	
for Robert Smith scholarship, Straight U.	
—Chas. J. Parker \$10. for Theo. Scholar-	
ship, S. U.—N. H. \$1., "A Friend" 50c.,	
A. Jerome \$1 25.....	112 75
New Haven. "A Member of North Cong.	
Ch." \$100.—"A Friend" \$50. for Atlanta	
U.—Rev. S. W. Barnum \$18., College St.	
Cong. Ch. \$25., Center Ch. \$10., Harriet	
B. Skinner \$5., E. Townsend \$2., Mrs.	
H. C. 50c.....	210 50
New Preston. "Friends," by Dea. Jos. E.	
Hatch.....	18 00
Norfolk. F. E. P. \$1., Others \$1.50.....	2 50
North Guilford. Miss S. R. Fowle.....	6 00
North Haven. Cong. Ch. M. C. Coll. to	
const. GEORGE W. SMITH L. M.....	35 63
North Lyme. D. Condon \$1.50, Mrs. H. M.	
50c.....	2 00
Norwalk. Mrs. Wm. B. St. John.....	5 00
Orange. Cong. Ch.....	25 40
Plainfield. Cong. Ch. for Talladega C.....	32 05
Plantville. Cong. Sab. Sch. for Atlanta U.	
Plymouth. Cong. Sab. Sch. for Barnabas	
Root, Mendi M.....	52 58
Preston. Cong. Ch.....	15 50
Putnam. "A Friend".....	17 00
Stafford Springs. Cong. Ch.....	100 00
Simsbury. Mrs. M. H. W.....	1 00
South Norwalk. "A Friend".....	20 00
Unionville. First Cong. Ch.....	35 07
Wallingford. Mrs. C. P. Hall.....	2 00
Warren. Cong. Ch. (ad'l).....	10 00
Washington. "B. W.".....	10 00
Watertown. Truman Percy to const. REV.	
G. A. P. GILMAN L. M.....	30 00
West Avon. Cong. Ch.....	10 00
Westbrook. C. E. Chapman.....	5 00
West Winsted. "A Friend," for a Teacher,	
Whitneysville. H. H.....	50 00
Willimantic. J. E. Cushman.....	25 00
Woodbury. First Cong. Ch. \$40.50, Mrs. C.	
P. Churchill \$5.....	45 50

NEW YORK, \$1521.17.

Albany. First Cong. Ch.	74 87
Barnes Corners. Mrs. L. R. Greenly.....	10 00
Binghamton. Sheldon Warner.....	10 00
Brooklyn. Clinton Av. Cong. Ch. \$500.71.	
Dr. Lyman Gilbert, \$10.....	510 71
Brooklyn, E.D. Mrs. M. L. Hollis.....	3 00
Brockport. T. W.....	50
Canastota. Mr. and Mrs. R.H. Childs \$2.50,	
ea., Mrs. A.W.C. \$1., I. W. S. \$1.....	7 00
Claverack. Mrs. E. Jones.....	2 00
Cohoes. Mrs. Ira Terry.....	5 00
Coles Mills. R. C.....	50
Coxsackie. Mrs. E. F. Spoor and Miss A.	
G. Fairchild \$5. ea.....	10 00
Cincinnati. Coll., Union Service \$10. by	
Rev. E. Rogers; "Friends" \$6.50 by Dea.	
M. G. Lee.....	16 50
East Bloomfield. Cong. Ch. and Sab. Sch.	
Ellington. Cong. Ch.....	79 00
Evans. Mrs. R. P. R. C.....	7 62
Fairport. Young Peoples Miss. Soc. of	
Cong. Ch. for Talladega C.....	1 00
Fordham. Rev. W. B.....	41 82
Groton City. Mrs. F. B.....	1 00
Franklin. Cong. Ch.....	21 05
Gaines. First Cong. Ch. Sab. Sch. to const.	
A. B. Anderson, L. M.....	31 22
Garrattsville. Calvin Reed.....	5 00
Jouveneur. Mrs. E. R. B.....	50
Griffins Mills. Dea. Henry Moore.....	50 00
Granby Centre. J. C. Harrington.....	10 00
Groton City. Mrs. F. B.....	1 00
Hopkinton. Artemus Kent.....	5 00
Lockport. First Cong. Ch.....	103 78
Malone. Mrs. S.C. Weed for Students, Hamp-	
ton N. and A. Inst. and to const. Miss	
MARY FLEMING, L. M.....	30 00
Newark. James H. Reeves.....	5 00
Newark Valley. First Cong. Ch.....	13 00
New York. "A Friend," for a Teacher \$50.	
Church of the Puritans, \$15. "I. L. H. \$1.	
New York Mills. Dr. Henry N. Porter.....	66 00
North Walton. Union Miss. Soc.....	10 00
Norwich. M. and R. Jennison.....	20 00
Orient. M. H. W.....	50 00
Owego. L. H. Allen.....	1 00
Parma. Ezekiel Clark \$5., Aaron Arnold	
\$2., S. P. 25c.....	10 00
Perry Centre. Ladies Benev. Soc.....	7 25
Rochester. Plymouth Ch. Sab. Sch., Class	
of Boys \$5. for a Student, by L. F. Darrow;	
Class of Young Ladies \$5, by Mrs. C. S.	
Baker—Mrs. A. E. Albright, \$5.....	11 25
Sag Harbor. G. B. B.....	15 00
Saratoga Springs. Mrs. A. M. Wheeler,	
\$1.50., Mrs. S. S. 50c.....	1 00
Seneca Falls. Mrs. Nancy Dey.....	2 00
Syracuse. Mrs. S. J. White.....	10 00
Taberg. Aaron Stedman, \$20., Dewey Hop-	
kins, Mrs. Almada Waterman and Miss	
Sophia Waterman, \$5. ea.....	35 00
Tarrytown. "A Friend,".....	50 00
Tonica. J. C. H.....	1 00
Turin. P. R.....	50
Utica. Mrs. S. L. Kimball.....	30 00
Walworth. James Newhall \$10., J. D. Dew-	
ey and S.W. Miller, \$6.70. ea., S. A. Dew-	
ey \$3., A. Strickland, \$1.60. to const.	
Mrs. S. A. DEWEY, L. M.....	30 00
Warsaw. Cong. Ch. \$39.87. Cong. Sab.	
Sch. \$35.23.....	65 10
Wyoming. Wm. Durfee.....	40 00

NEW JERSEY, \$90.

East Orange. By Rev. M. E. S.....	20 00
Englewood. Rev. G. B. Cheever, D. D.....	50 00
Newark. C. S. Haines.....	30 00

PENNSYLVANIA, \$86.93.

Bentleyville. Mrs. M. K. Bentley, for At-	
lanta, U.....	5 00
Harbour Creek. Lyman Kingsbury.....	2 00
Hermitage. W. F. Stewart \$5., Miss E. P.	
\$1.....	6 00
Philadelphia. M. A. Longstreth, \$30. for a	
room, Tusculoo U. and to const. SARAH	

NEWLIN, L. M., Benj. Coates, \$30. Ply-	
mouth Ch. Sab. Sch. \$7.43.....	67 43
Pottstown. Geo. Wanger.....	6 50

DISTRICT OF COLUMBIA.

Washington. First Cong. Ch.....	146 42
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MARYLAND, \$15.

Baltimore. W. K. Carson.....	10 00
Good Luck. Mrs. C. V. Mead.....	5 00

DELAWARE.

Felton. Rev. John Boynton.....	5 00
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WEST VIRGINIA.

Valley Grove. Pere. Whitham.....	10 00
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KENTUCKY, \$11.25.

Ashland. Hugh Means.....	10 00
Hillsdale. John D. Gregg.....	1 25

TENNESSEE, \$913.90.

Chattanooga. Pub. Sch. Fund.....	67 50
Memphis. Second Cong. Ch. Sab. Sch.	13 20
Nashville. Fisk University.....	833 20

NORTH CAROLINA, \$241.57.

Charlotte. Miss C. A. L.....	1 00
Raleigh. Freedmen \$16.03, Sab. Sch. \$9.57.	
Wilmington. Williston Normal Sch.....	25 60
Woodbridge. Freedmen.....	77 90
— State of North Carolina, for Ra-	
leigh, N. C.....	17 07
	120 00

SOUTH CAROLINA.

Charleston. Avery Institute \$226.13, Ply-	
mouth Ch. \$79.20, ...	305 33

GEORGIA, \$2,088.17.

Atlanta. Atlanta University \$1023.28, Sale	
and Rent of Land \$11. — Pub. Sch. Fund	
\$290., Rent \$20.....	1344 28
Macon. Pub. Sch. Fund.....	380 00
Savannah. Beach Institute \$353.29, J. A.	
J. 60c.....	353 89

ALABAMA, \$2,060.70.

Mobile. Emerson Institute.....	174 00
Montgomery. Pub. Sch. Fund \$615.65,	
Swayne Sch. \$20.....	635 65
Selma. Pub. Sch. Fund.....	870 00
Talladega. Talladega College.....	381 05

MISSISSIPPI, \$844.96.

Columbus. Pub. Sch. Fund.....	351 90
Tougaloo. Tougaloo U. \$283.06, Rent \$60.	
Raymond. Pub. Sch. Fund.....	343 06
	150 00

LOUISIANA.

New Orleans. Straight University \$171.78,	
Morris Brown Ch. \$35.....	206 78

OHIO, \$1,207.19.

Akron. J. S. Carpenter \$10. — Thomas	
Rhoder \$5. for Talladega C.....	15 00
Cleveland. First Cong. Ch. \$48.79, Heights	
Cong. Ch. \$35.25, H. Trautman \$2., Mrs.	
G. A. L. 25c.....	87 29
Cardington. Robert Mosher \$3., F. C. H.	
25c.....	3 25
Cincinnati. Rent, for the suffering at New	
Orleans.....	29 19
Conneaut. Cong. Ch. Sab. Sch.....	25 00
Delaware. Wm. Bevan.....	5 00
Deerfield. Wm. Penn \$3., M. E. 50c.....	3 50
Geneva. ESTATE of Eliza M. Alford by	
Philip Doel, Ex. \$675., Miss M. M. Kings-	
bury \$5.....	680 00
Greenwich Station. Wm. M. Mead.....	5 00
Harrison. John D. Bowles, M. D.....	5 00
Kingsville. Myron Whiting.....	20 00
Leetonia. D. A. G. \$1., Miss S. G. A. 50c..	
Mantua Station. Mrs. M. A.....	1 50
Maumee City. Mrs. John H. North.....	50
Mechanicsburgh. Mrs. B. K. Moody \$2.,	
Mrs. M. K. H. \$1.....	2 00
	3 00

Medina. G. Thomson.....	15 00	Northville. Daniel Pomeroy.....	5 00
Mesopotamia. Ladies' Benev. Soc. \$2. and		Olivet. E. L. Sargent <i>for Straight U.</i>	10 00
Box of C., val. \$59.25.....	2 00	Pontiac. First Cong. Ch.....	21 75
Newark. Rev. E. T. Evans.....	2 00	Saginaw City. F. M.....	50
Oberlin. Cong. Ch. \$31.84.—Ladies \$1.50		South Boston. Rev. S. McK.....	50
for <i>Ch. Selma Ala.</i> —R. M. K. 25c.....	33 59	Union City. A. Lucas and Family.....	2 50
Painesville. First Cong. Ch. \$45.57, Cong.		Wheatland. Cong. Sab. Sch.....	7 14
Mess. Soc. of Lake Erie Fem. Sem. \$25.,		White Lake. Robert Garner.....	10 00
Mrs. E. Hickok \$5., Mrs. J. F. B. \$1.,...	76 57		
Radnor. Edward D. Jones.....	5 00	IOWA, \$76.15.	
Richfield. Dea. T. E. Ellsworth, Dea. Samuel		Ames. Cong. Ch.....	10 45
Clark and Mrs. Uri Oviatt \$5. ea., Mrs.		Burlington. Mrs. Joseph Everall.....	5 00
S. Townsend and Miss C. Payne \$2. ea.,		Hampton. Mrs. A. B., Mrs. M. B. and Mrs.	
Others. \$2.....	21 00	M. P. B. \$1. ea., Others \$2.....	5 00
Sandusky. First Cong. Ch.....	166 80	Garden Prairie. Cong. Ch.....	8 50
Savannah. "J. P." \$5., J. S. C. 50c.....	5 50	Gilman. Cong. Ch. M. C. Coll.....	3 50
Saybrook. Rev. W. W. F. 50c. F. A. B. 50c	1 00	Mitchel. A. H. Newell.....	3 00
Strongsville. M. D. Strong, \$5., Rev. C. 50c		Seneca. Rev. O. Littlefield and Wife, for	
for <i>Ch. Selma Ala.</i>	5 50	<i>Ch. Kingston, Ala.</i>	6 70
Toledo. Edson Allen and Wife \$10. for a		Sherrills Mount. Rev. Henry Hetzler.....	5 00
Teacher—Edson Allen \$2, for <i>Raleigh,</i>		Sioux City. Wm. R. Smith.....	5 00
<i>N. C.</i>	12 00	Toledo. First Cong. Ch.....	23 50
Wilmington. Mrs. N. S.....	1 00	Waterloo. Mrs. W. W. T.....	50
Winameg. Alfred R. Shute.....	5 00		
—"A Friend," to const. GEORGE L.		WISCONSIN, \$338.83.	
MAYNARD, L. M.....	30 00	Beloit. First Cong. Ch.....	45 00
INDIANA. \$11.		Brandon. Cong. Ch.....	10 00
Elkhart. L. C. C.....	1 00	East Troy. Cong. Ch.....	4 56
Madison. G. W. Southwick.....	5 00	Jacksonville. Cong. Sab. Sch. for a pupil,	
Union City. Clara R. Commons.....	5 00	<i>Atlanta U.</i>	5 00
ILLINOIS. \$1846.95.		Kenosha. First Cong. Ch.....	50 00
Atlanta. S. Y. Chapin.....	10 00	Mukwanago. Cong. Ch.....	2 77
Aurora. ESTATE of Thomas Pierce by S.P.		Springfield. Cong. Ch.....	5 50
and J. H. Pierce.....	50 00	Waupun. Cong. Ch.....	16 00
Batavia. Cong. Ch.....	76 27	—"A Friend" (\$150. of which for	
Canton. Cong. Ch.....	55 40	<i>indigent students</i>).....	200 00
Chesterfield. Cong. Ch. for <i>Ch. Kingston</i>		MINNESOTA, \$104.34.	
<i>Ala.</i>	7 00	Anoka. Cong. Ch.....	6 75
Chicago. New Eng. Cong. Ch. \$100., Rev.		East Prairieville. Cong. Ch.....	7 20
E. M. Williams, \$100., Union Park Cong.		Excelsior. Cong. Ch. (ad'l).....	8 00
Ch. (in part) \$70.45. C. F. Gates \$2., Mrs.		Hamilton. Cong. Ch.....	6 89
Wm. Balthis \$1.47.....	273 92	Medford. Cong. Ch.....	13 45
Dallas City. Mrs. Sophia Miller.....	9 00	Minneapolis. Plymouth Cong. Ch. \$34.05.	
Danby. J. Newton Nind.....	5 00	—M. P. Hayes \$5. for <i>Raleigh, N. C.</i>	39 05
Geneseo. Cong. Ch.....	113 63	St. Paul. Plym. Ch. for <i>Atlanta U.</i>	23 00
Kewanee. Mrs. J. A. T.....	50	KANSAS, \$9.	
Lisbon. Cong. Ch.....	49 60	Augusta. Cong. Ch.....	4 00
Marshall. Rev. J. S. G.....	75	Eureka. Cong. Ch.....	5 00
McLeansborough. P. L.....	1 00	NEBRASKA TERRITORY.	
Millburn. Cong. Sab. Sch.....	27 38	Nebraska City. "A Friend".....	5 00
Newark. Rev. L. Farnham, for a Teacher.	25 00	CALIFORNIA.	
Nora. C. E. Foot.....	5 00	Santa Barbara. Mrs. C. Richards.....	25 00
Oglesby. Joseph Jones.....	100 00	OREGON, \$42.	
Ottawa. Cong. Ch. (ad'l).....	50	Portland. Genl. E. B. Babbitt.....	10 00
Paxton. "A Friend,".....	1 00	Salem. First Cong. Ch.....	32 00
Plymouth. N. F. Burion.....	15 00	— Bbl. of C. for Woodbridge, N. C.	
Princeton. Cong. Sab. Sch.....	2 00	DOMINION OF CANADA, \$27.62.	
Quincy. L. Kingman.....	2 50	Dunbarton. W. T.....	1 00
Richmond. R. R. C.....	1 00	Grimshy. Rev. J. M.....	62
Rushville. Mrs. C. Van Vleck.....	5 00	Toronto. John Thom.....	17 00
Sterling. "A Friend".....	17 00	Union. Nathan Taylor.....	9 00
Streator. Hon. Samuel Plumb \$400.—Ralph		GREAT BRITAIN.	
and Fawcett Plumb \$25. for <i>Atlanta U.</i>	425 00	— Jubilee Singers.....	6194 50
Toulon. Rev. R. L. McCord.....	1 50	SCOTLAND, \$63.04.	
Washington Heights. ESTATE of Rev. L.		Androssan. John Galloway, for <i>Alexan-</i>	
Foster by Mrs. Lydia C. Foster, Ex.....	500 00	<i>dria, Va.</i>	20 00
Wethersfield. Mrs. H. E. Kellogg.....	2 00	Perth. James Whittet \$25. for <i>Fisk U.</i> —	
Wheaton. First Ch. of Christ Sab. Sch.....	15 00	John Chesholm and Mrs. Mary Readdie	
—"Friends".....	50 00	£1. ea., "Friends" by D. Morton £1., ...	43 04
MICHIGAN. \$244.39.		Total,	\$26,429 88
Alamo. Julius Hackley.....	10 00	Total from Oct. 1st to Jan'y 31st,...	\$95,485 19
Allegan. "A Friend".....	5 00	WM. E. WHITING,	
Benzonia. Rev. David B. Spencer.....	10 00	Asst. Treas,	
Clio. Pine Run Sab. Sch.....	4 40		
Cheboygan. Rev. J. L. Maile.....	3 00		
Dowagiac. "A Friend".....	20 00		
Glen Arbor. Rev. G. A. Pollard and Wife,	2 00		
Grand Blanc. Mrs. Sarah B. Parsons.....	5 00		
Grass Lake. Z. Boynton.....	5 00		
Howell. B. F. Batcheler and Mrs. S. E. A.			
Batcheler \$2.0 ea.....	5 00		
Lawrence. Woman's Miss. Soc.....	3 00		
Lapeer. James Turrill.....	100 00		
Ludington. Cong. Ch.....	14 60		

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer *ex-officio*, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

The American Missionary Association.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also missions among the liberated blacks in the WEST INDIES; a mission in AFRICA, in SIAM and in the SANDWICH ISLANDS.

STATISTICS.

CHURCHES: *In the South*: in Va. 1, N. C. 5, S. C. 1, Ga. 8, Ky. 5, Tenn. 4, Ala. 5, La. 9, Miss. 2, Mo. 1, Kansas 3, Texas 3. *In the West Indies* 6, *Africa* 1, *Siam* 1, *Sandwich Islands* 1. Total, 56.

INSTITUTIONS: *Chartered in the South*: Hampton Institute; Berea and Talladega Colleges; Atlanta, Fisk, Tougaloo and Straight Universities, 7. *Graded or Normal Schools*, at Wilmington, Charleston, Greenwood, S. C., Andersonville, Macon, Savannah, Atlanta, Ga., Montgomery, Mobile, Marion, Athens, Selma, Ala., Chattanooga, Memphis, Tenn., Lexington, Louisville, Ky., Columbus, Miss., Galveston, Texas, Jefferson City, Mo., 19. *Other Schools*, 47. Total, 73.

TEACHERS AND MISSIONARIES—Among the Freedmen 311; among the Chinese 12; in foreign lands 29; total, 352. STUDENTS—In Theology 47; in College Course 56; in Chartered Institutions 1907; in other schools 12,141; total, 14,048. INDIANS under the care of the Association 13,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work in the South. This increase can only be reached by *regular* and *larger* contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES, for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

Before sending boxes, always correspond with the nearest A. M. A. office, as below.

NEW YORK . W. E. Whiting, 56 Reade Street.

BOSTON . . . Rev. C. L. Woodworth, Room 21, Congregational House.

CHICAGO . . Rev. W. W. Patton, D. D., 107 Fifth Avenue.

MAGAZINE.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament are earnestly requested to use the following:

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of — dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.